

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, JUNE 8, 1916

NEW SERIES, VOL. XVIII, NO. 28

Mrs. A. L. O'Bryant is recovering from a serious operation in the Baptist Hospital in Memphis.

Secretary J. B. Lawrence reports a good amount of work done in a short time at the Home Board meeting last week in Atlanta.

In the Northern Baptist Convention the state delegations elect the men from their respective states who are to serve on various committees.

We have night banks and now Chicago is to have a night church, growing out of "Midnight Mission." This is up-to-date and reminds us of the place where there is no night.

The recording secretaries of the recent convention were prompt as usual in getting out the minutes. They are marvels of speed and efficiency in this class of work.

Secretary-Editor H. C. Moore reports that the "youngest ever" delegate to the Southern Baptist Convention was Murray Smith, of Augusta, Ga., eight years old, registered at Asheville recently.

Mrs. J. G. Chastain, wife of our beloved missionary to Mexico, herself a missionary and help-meet to her husband, underwent an operation at the Baptist Memorial Hospital, Memphis, last week and is slowly recovering.

The past week we have started going over our books and dropping the names of a number of subscribers who have gotten behind. We shall have to keep this up until the roll is purged. If your paper doesn't come, it is probable that a remittance is in order.

It is said that among Japanese readers the keenest demand is for publications dealing with popular science. Next come those relating to popular history and geography. Others follow. Detective stories, we are told, have seen their day, and novels and romances are not popular.

A good brother writes, "Brother W. O. Carter takes his master's degree at the Fort Worth Seminary this spring. Brother Carter is a native Mississippian, training, and sentiment. He is scholarly and devout. He should make an excellent pastor. He would come back to Mississippi. Will some church in need of a good pastor bring him back?"

Preparedness parades have become quite a fad in the cities, but it is evident that commercial reasons are entering into the project, if not actually controlling it. Those who advocate them sometimes openly avow that it will bring a crowd and help trade. It is only a little less vicious than "religion for revenue" to have patriotism thus prostituted to serve as a means of gain.

The outstanding American news item in the secular press is the note of Caranza to the United States government demanding the withdrawal of its troops from Mexico. The note was drawn in most offensive terms and is calculated to receive a negative reply. It is evident that the leader of the de facto government in Mexico is suffering from severe weakness above the eyes, or is the tool of somebody else who is using him to make trouble, or both. Without the support of this government he would long ago have gone to the dust heap.

Sunday evening, May 28th, Dr. R. L. Motley held his last service with the Baptist church of West Point, before leaving for Winchester, Ky., his future pastorate. The house was well filled, some of the other churches of the city calling in services to worship with the Baptists on this occasion, and one pastor made a beautiful and impressive talk, complimentary to Dr. Motley and his labors while in this city. Words of regret were expressed by Hon. T. C. Kimbrough, of the board of deacons, and the eulogies paid Dr. Motley were beautiful and sublime; at the close of Judge Kimbrough's address he presented Dr. Motley with a beautiful solid gold watch fob from members of the church, as a token of remembrance and high esteem. Thus closed one of the most impressive services held for many days. Dr. Motley leaves May 30th for his new field.

Editor Cody, of The Baptist Courier, says, "There has never yet come a discussion, and we have had some very violent ones, that has put the slightest strain upon the fellowship of the Southern Baptist Convention." In this we gladly concur; but when he says of the changes proposed and effected at Asheville that "they were brought about without deliberation," we have to dissent. These matters have been in the hands of committees off and on, mostly on, for three years. It was started in St. Louis three years ago, and since then the boards and the papers and the conventions have given them pretty thorough airing. What Dr. Gambrell called the "unlamented" efficiency commission worked on some of these problems for a long time, and the convention thought the time had come to take hold and do something. And they did.

Some may have thought that the resolutions at the Asheville Convention, insisting upon the freedom of the press and the right of free speech and freedom of assembly, were superfluous, but many events of the past year show a determination on the part of Roman Catholics to destroy these fundamental rights in America. When a mob of 10,000 at Haverhill, Mass., can storm the public hall and stone private residences to prevent a speech against appropriating public money to church schools, it is time for the spirit of American liberty to be heard. We have never been an alarmist, have been slow to believe that the spirit of Romanism would dare to strive to throttle liberty in this country, but it is plain that they will stop at nothing to prevent the light being turned on!

When the Southern Baptist Convention met at Asheville in 1902, its enrollment went for the first time beyond a thousand. When the convention met at Asheville in its recent session, the enrollment went for the first time beyond two thousand, the exact figure being 2,125. Of course the application is evident: When you get ready, brethren, to pass the three thousand mark, come to Asheville again!—Biblical Recorder. This reminds us of an invitation to a departing guest who remarked to his host that his shade trees were quite small. The host replied that he hoped the trees would be much larger when he came again. But, of course, Brother Moore is expecting the convention to reach the 3,000 mark in a short time, and we shall all be glad to go again.

R. L. Palmertree, of Clinton, reports a great meeting in Baskin, La., in which one hundred were added to the church.

In Denver, the number of arrests in March, 1915, was 206. This year under prohibition, the March arrests were seventy-two.

Dr. R. L. Gillon has resigned the pastorate of the First church, Gulfport, effective July 1. He has led in the construction of the new house of worship and has shown himself a worker and preacher of unusual ability.

Rev. H. E. Dana returned from a year's work at the Fort Worth seminary, will rest a short while with friends in Mississippi and spend the summer in Louisiana as evangelist, under appointment of the State board.

Louis D. Brandeis is the first Jew to occupy a place on the bench of the Supreme Court of the United States. But they have occupied places of authority in many nations from Joseph and Moses and Daniel on down.

Right now let the suggestion go round that Mississippi College's old students can have a good re-union at the Southern Baptist Convention in New Orleans next May. Let the boys get ready. We ought to have five hundred people from Mississippi next year.

Pastor L. A. Moore, of Coliseum church, New Orleans, is enjoying a large increase in attendance on the preaching and prayer meeting, due to the every-member canvas by the enlistment man and to a house-to-house prayer meeting held by the ladies of the church. Go to it, ye exiled Mississippians!

Pastor F. C. Flowers, of Baldwyn, is talking up the denominational paper in his field and hopes to put it into all the homes. He says, "I know of no investment that would bring so rich returns. It is as true now as in the time of the prophet. 'My people are destroyed for lack of knowledge.' Unless our people read they will not know, and unless they know they will not do much."

There is a great deal of peace talk in the papers and some of it among the diplomats, but the fighting goes more fiercely than ever. Millions are in the death grapple about Verdun in France and the greatest naval battle of the world, as measured by weight of ships, was fought a week ago in the North sea between the German and British navies. Peace will have a fearful task to build up the wastes of war when it does come. God hasten the day of peace with righteousness.

The State Board of Health says malaria is not carried through the winter by the mosquito, but by people, and that they give the germ to the mosquito and he carries it to other people. The only way to stamp it out is by giving quinine in sufficient quantity for several weeks. The disease can be stamped out and efforts are now making to do so. Every encouragement and assistance should be given the physicians in charge. Malaria does not always put people in bed, but it reduces their energy and efficiency, and those who are not sick themselves may be the cause of sickness and death to others. Many die every year of this ailment and it has been found in Bolivar county where experiments have been conducted that twenty per cent of the people are infected.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Every lazy man thinks he is tired.

God has tasks for Christians that angels cannot do.

Some one has said, "Aim high if you do not shoot high," but I say, "Aim high and lower your hind sight."

There is no limit whatever to the grace which God has provided; let there be no limit to our hope of receiving it.

There are hundreds of people who are willing and desirous that the churches live and prosper, but they want somebody else to fight the battles, do the work and pay the bills.

A spirit of loving service should fill the heart of every Christian. Those to whom we give kindness and love will return the same with fidelity and service rendered in like spirit. We are usually paid in the terms of our gifts. Love invites its own response; service inspires service.

We have so long associated the cross with the idea of sacrifice that we overlook its value as a symbol of service. Jesus gave His life for the world and that was the greatest service as well as the superlative sacrifice that He could render for mankind. Sacrifice may be regarded as an end in itself. When it is so considered it fails to claim for itself the source of power that belongs to it by native right. All true self-dedication has for an end the uplifting of the world. Sacrifice is justified by the fact that through it someone has done something for the lives of others. Jesus made the cross the symbol of the sacrificing life. The cross is the imperative of missions.

The State Mission Task.

What are the things for which Baptists should work? I am not now speaking of incidental matters, matters which are local to the individual churches, but I am speaking of the task of the denomination in the State.

As I see it, the State mission task is not simply the gathering of funds for State missions, important as this may be, but it is primarily and fundamentally the making of Mississippi a Baptist empire.

At least two things are included in this task: First, an evangelist campaign that will reach every section of the State with the gospel.

This is primary. People must be evangelized. Without a strong evangelistic campaign our churches will die for lack of new material. Each coming generation has to be evangelized, whatever might have been the spiritual character of the preceding generation. Fathers cannot hand down to their children their religion. Religion is not hereditary. Each succeeding generation stands exactly where the preceding generation stood in the beginning with reference to the gospel and to God. Therefore, it takes a continuous evangelistic effort reaching from generation to generation in order to keep the homeland evangelized and the home churches strong in numbers for service. State missions should not overlook this important task.

Second, there should also be an enlistment program that will reach every church in the State and make effective and efficient the forces brought into the churches in our evangelistic efforts.

The great commission is not fulfilled when we have preached the gospel and baptized those who believe. It is only then begun. Christ said for His people not only to go into all the world

and disciple the nations, baptizing those who believe, but He also said, "teaching them to observe all things whatsoever I have commanded you." Hence, the second half of the commission in which we are to teach those who believe to observe, which means to practice what Christ has commanded, is a fundamental part of the charter of the church.

1. In carrying out this part of the great commission it is necessary for us to teach each individual member the doctrine of missions, so that he will come to have a mission conscience, just like he has a conscience on any other moral and spiritual question. No properly instructed Christian can be anything else than missionary. It is to be understood, of course, that the word missions, as used in this connection, includes the whole work of a church from the proclamation of the gospel in its immediate territory, to the proclamation of the gospel unto the uttermost parts of the earth.

2. It will include a well thought out financial system, through which the churches can do the work that the Lord has given them to do. This system should include the denominational work, as well as the local church work. It should be free from excess of expense and overlapping and simple so far as the denominational work is concerned.

With reference to the local church, there should be a denominational system for financing the kingdom, which all of our workers should urge, and this system should be the best that can be devised. It should take care of every interest in the most economical way, make provision for each department of the work and give each individual member of the church an opportunity to become systematic in his giving, and at the same time to specify if he should so desire, the objects to which his gifts are to go.

Our State Mission Program.

Our State mission program should receive earnest consideration by the Baptists of Mississippi just at this time. For the past four months we have given our undivided time, attention and support to home and foreign missions. The time has now come for us to give the interests of the kingdom in our own State the right of way. We want, if possible, to meet the current expense of our State mission work without having to borrow money.

1. Our Plan:

The plan for meeting all expenses without borrowing money is simple, and if worked, will be effective. There are enough churches going to contribute to State missions to meet all of our obligations. Our plan is to get these churches to contribute systematically and regularly for the next few months. If we can get every church in the State that is interested in State missions to send us from \$5.00 to \$25.00 every month, our board will be able to meet all of its obligations without having to borrow money. We ought to run the Lord's business with the least possible amount of expense. This plan provides for that.

2. The Pastor's Part:

Since the pastor is the key to the situation, we are appealing to him to unlock the door of opportunity. We want every pastor in the State to lay this matter before his church and let every church make such subscription as it feels it ought to make.

3. The Member's Part:

While the pastor is the key to the situation, the individual member is the thumb-bolt that often unlatches the door, even after the pastor has turned the bolt. Hence, we are making this appeal to the individual member as well as to the pastor. Few of our people realize what

a small contribution from each Baptist in the State would mean. If the 160,000 Baptists in the State would give an average of only five cents per week each, it would mean \$8,000.00 per week, or \$416,000.00 per year. If the Baptists in the State would give an average of only one cent per week each, it would amount to \$1,600.00 per week, or \$83,000.00 per year.

4. What Will We Do?

In the light of these figures, my dear brother, what will you do? The cause of Christ is calling for your support. If every Baptist in the State will do his duty, though the weekly offering of each one may be small, yet when combined with the many, it will be sufficient to enable us to carry on the work.

5. Write Us for Helps.

Cards and envelopes will be furnished upon request. Let us hear from the churches as rapidly as possible. Our missionaries have to be paid regularly every month, and we have no course of revenue except the free-will offerings of the churches. Write us immediately, brother pastor, so that we will have some idea of what to expect. Remember that God is looking to each Baptist in the State to help make Mississippi a Baptist empire.

MODERN SCHOLARSHIP ON IMMERSION.

Prof. A. T. Robertson, D. D., LL. D.

The testimony of modern scholars on the subject of immersion as the baptism of the New Testament is as unanimous as one can ever expect to find on any question of scholarship.

All the modern lexicons give no other meaning for "baptizo" but dip or immerse. Here is the new work of Dr. Erwin Preuschen, of Hirschhorn a. Neckar, Germany, Vollstatendiges Griechisch-Deutsches Handwoerterbuch zu den Schriften des Neuen Testaments und der uebrigen unchristlichen Literatur (1908). Here only "taufen," to dip, "ins wasser tauchen," to plunge into water.

The latest New Testament lexicon is that by Heinrich Ebeling, another German, who wrote in Rome (1913), Griechisch-deutsches Woerterbuch zum Neuen Testamente. Here also the meaning is given as "tauche ein, unter," dip in, under. The newest German lexicographers stand where the lexicons of Liddell and Scott, Sophocles, Thayer and the rest do.

In the Hastings dictionary of Christ and the Gospels the article on baptism is by the late Marcus Dods, the great New Testament scholar of New College (Presbyterian), Edinburgh, Scotland. This eminent Presbyterian scholar says in the article mentioned, "To use Pauline language, this old man is dead and buried in the water, and he rises from this cleansing grave a new man. The full significance of the rite would have been lost had immersion not been practiced."

I take down at random a bunch of the greatest commentators from my shelves and I do not quote from a single Baptist for obvious reasons.

Here is Plummer's new and noble commentary on Matthew (1909). He is talking about John the Baptist (p. 28), "It is his office to bind them to a new life, symbolized by immersion in water." No Baptist would ask for a change of a word here. Dr. Alfred Plummer is a member of the Church of England and one of the greatest of modern scholars.

Look at Sanday and Headlam on Romans 6: 1-14 (p. 153), "It expresses symbolically a series of acts corresponding to the redeeming acts of Christ. Immersion—death. Submersion—burial (the ratification of death). Emergence—resurrection."

Both Sanday and Headlam belong to the Church of England. Sanday has long been the leading New Testament scholar of that denomination.

Bishop Westcott, also of the Church of England, in his Commentary on the Gospel of John (Vol. I, p. 143), says, "The sacrament of baptism presupposes the death and resurrection of Christ."

Turn to Bishop Lightfoot, the greatest New Testament scholar of the nineteenth century, also a member of the Church of England. In his commentary on Colossians (p. 182) read, "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life. * * * Thus baptism is an image of his participation both in the death and in the resurrection of Christ." Surely that is strong enough for any Baptist.

I pick up, next, Swete on Mark. Swete is the modern successor of Lightfoot and Westcott at Cambridge University. He comments on Mark 1:9, "with the added thought of immersion, which gives vividness to the scene."

Once more, not to become wearisome and monotonous, here is James Denney, of United Free Church College (Presbyterian), Glasgow. In his commentary on Romans 6:4 (p. 632), he says, "Therefore we were buried with him (in the act of immersion) through that baptism into his death—burial being regarded as the natural sequence of death, and a kind of seal to its reality."

It would be easy to multiply such testimony from other great Pedobaptist scholars all over the world. But enough is enough. The matter is now simply taken for granted by the best scholars everywhere.

GLAD GIVING.

Miss Kathleen Mallory.

Lady from Georgia—"May I say a word? May I come forward? When I feel my heart throbbing as though it would beat out of my body as it is today, then I know that God is speaking to me, saying, 'Speak for Me,' and I dare not keep silence. Last night I, too, could not sleep after I heard of the great meeting at the tabernacle and like you I spent the night in prayer. This morning before we left our room my husband and I knelt in prayer and I prayed that not just one of us, but both of us, might be used of God this day for His glory. I have not a cent of money in my own name; I have only two things in the world—love and faith; but I have the best husband in the world and so today I want to pledge \$5,000 as my thank-offering for my husband. I do not know where the money will come from, but I know I will get it."

An Alabama woman—"When I made my \$30,000 gift to Brazil I felt that that was all I could ever give and I told myself that henceforth I would be denied the joy of giving and would have to be content with just seeing others give. But I listened to the appeal last night and I gave \$100. This morning I want to make it \$1,000."

Missionary from Shanghai, China—"Talk about need! I know what need on the foreign field is. I have seen it. One of the griefs of my life has been to have to live on what I knew was borrowed money. From what I heard last night and this morning, I believe that the debt on the board is going to be lifted. My savings as a missionary during the past twenty-two years amount to \$200. I had thought it would be enough for my burial. It is all I have, but I want to give the \$200."

Home Board Missionary—"This is a wonderful hour. My heart is breaking over the debt on our two great boards. For years I have been trying to save up \$300 so that when I became too feeble to work, I would be admitted into a home for the aged. So far I have saved only \$100 and I want to give it—\$50 to the Foreign Mission Board and \$50 to our dear Home Mission Board."

State Corresponding Secretary—"I will give \$100. I had planned to use it to complete some college work this summer but I have faith to give the \$100 to this and to let the college work take care of itself."

Missionary from Canton, China—"I will be responsible for \$100. I do not know just where

it will come from but I'll be responsible for it."

Missionary from Interior China—"I want to pledge \$10. That is all the money I have to give; but I have this string of amber beads. I bought them very cheaply in China after the Manchu officials who used to wear them were overthrown by the Chinese revolution. They are pure amber and cannot be bought in the United States for less than \$60 or \$75. I want to give them."

Leader of Girls' Auxiliary—"Since the meeting last night I have been wondering just what I could give. I have a little income of my own, but I have promised all of that to other causes. Here is a diamond brooch which my father gave me. Sell it and use the proceeds for the debt."

Missionary from Africa—"When I told a friend that when I go to my mission field in Africa I have to take all my provisions with me, the friend asked, 'What do you do if you forget anything?' I replied, 'I do without.' Dr. Love will please hold back my next month's salary, and if I find that I need anything, I'll do without. (Later.) I have talked with my husband and he will give his next month's salary also. Another missionary from Africa has just come in and says he wants to pledge \$50 in his wife's name; that the \$50 was given her by a friend to take a trip to Switzerland but that he knows she would rather have it go toward the paying of the debt."

A Training School Alumna—"I will pledge my salary for the next two months."

Several Other Women Foreign Missionaries—"Dr. Love will please hold back my next month's salary."

A Woman Home Missionary—"I pledge my next month's salary—\$22.50 to the Foreign Mission Board and \$22.50 to the Home Mission Board."

Lady from Missouri—"A short while before my husband's death, he gave me this little ring and said, 'If there ever comes a time when you would rather have the money, you can use this ring to raise it.' That time has now come, and I give it gladly toward this debt."

Lady with Wedding Ring—"I have my husband's consent to give our wedding ring."

Lady from Virginia—"I'll give \$25. (Later, when the desk thought the pledge was \$50) Well, just let it stay at \$50. I think I can make it. (Later, when the ushers were collecting the pledges.) I think I can make it \$100. I'll get it somewhere."

A North Carolina Woman—"A thank-offering for my son." (A diamond brooch.)

An Unknown Woman—"Among the possessions of my mother there was found \$20 in gold, her first earned money, left for her daughter to be used only in the case of extreme necessity. I will trust that extreme necessity will never come. The money will be sent to the proper person."

Louisiana Girl—"I pledged my life to 'the work in my own home land, and especially in my own city; but I am interested in the foreign field and want to help. I can only give \$10, but it is given with a free heart and a prayer that God will increase it a hundred fold."

A Lady from South Carolina—"My watch and ring, the only things I have of value, except my seven children, and I am praying that God will let me give them to His cause when they are ready."

EARNEST PURPOSE.

On Monday morning of the convention, after there had been time to think calmly over what it all meant, the Convention unanimously passed the following resolutions, Dr. Gray of the Home Mission Board giving his endorsement to this effort to relieve the Foreign Mission Board of debt immediately:

Whereas for several years there has existed an indebtedness on the Foreign Mission Board, and

Whereas this increasing indebtedness is injurious to our work, discreditable to our denomination and dishonoring to our Lord, and

Whereas a considerable amount of money has

been subscribed at this Convention upon said indebtedness, part of which is conditional upon raising the entire debt, therefore be it

Resolved, 1. That we deem the liquidation of this indebtedness to be of urgent necessity.

2. That the Foreign Mission Board be instructed to employ such agencies as are necessary to accomplish this object within the next sixty days.

3. That we request the State mission secretaries to give their heartiest co-operation to this movement.

4. That we pledge ourselves, as pastors and laymen, to give our best efforts to this object.

5. That we ask the Woman's Missionary Union to join with us in this campaign.

The board is therefore instructed to proceed at once and with great haste to raise the \$180,000 indebtedness on the Foreign Mission Board which has been accumulating for several years.

J. F. LOVE.

Education Commission

Busy Day.

The fourth Sunday at 11 a. m., I was with the Utica saints; 2 p. m., at White Oak; 4 p. m. at Carpenter, and at 8 p. m. at Hermanville. Fine offerings were made. Dr. N. A. Edmonds, who lives in Utica, serves these churches. Tuesday night was with another one of Brother Edmonds' churches, Reganton. Was quite a pleasure to be here again, as this was the first church I ever served and spent five years with them building a new church there and largely increasing the membership. Brother Edmonds is doing a great work in these fields.

On Monday night was in Oakley and preached to the white men behind the bars. Have never been in a more spiritual service in my life. The Spirit of God was present in power. Nine able-bodied men professed faith in Christ and came forward, one by one, and openly confessed Jesus. Then I gave opportunity for testimonies, and men made short talks that never before attempted such a thing. We closed with volunteer prayers. A great service! All this was the result of two things:

First, the faithful preaching of their chaplain, Dr. Mize, and, second, their efficient and consecrated superintendent, Jas. W. Williamson. These two men are the right men in the right place. Mrs. J. W. Williamson is a great blessing to the sick, ministering as only a good Christian woman can.

We are happy in Him.

W. E. FARR.

THE COMFORTER.

Of all the powers of Almighty God
The Comforter is our bequest.
That blessed name implies no sword or rod,
Naught save rich fruits for famished breasts,
Culled from the Tree of Life in Paradise,
To brighten shadowed hearts and tear-dimmed eyes.

The truths of Jesus, Thou co-equal Peer,
To hearts receptive dost reveal,
Which like fair water-brooks revive and cheer,
Like Jordan's waves, cleanse and heal,
We rise anew, as if on eagle's wings,
And cleave the shadows of material things.

Come and abide with us, O Holy Dove
And lead us on the heavenly quest,
Our earthly tents shall be aglow with love,
And meet for our Imperial Guest.
Thy fruits shall lay on altar of the heart,
And whosoever will may have a part.

When face to face with Thee, dear Paraclete,
We face the Father and the Son,
And our redemption then will be complete,
The Love, the Life, the Light, in One;
Like summer cloud of azure, crimson, gold,
The Father's sons and daughters will enfold.

—VERITAS.

The Baptist Record

100 East Capitol St. Jackson, Mississippi

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

— by the —

Mississippi Baptist Publishing Company

P. L. LIPSEY, Editor

Publication Commission:

J. T. Christian, D. D., President; G. S. Dobbins,
Th. D., Secretary; I. P. Trotter, D. D.; R. L.
Motley, D. D.; W. H. Morgan.

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before printing paper stopped.
Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

THE STATE BOARDS AND THE GENERAL BOARDS.

A progressive spirit always compels new situations and problems that are sometimes acute. It is good for us that we do not have everything fixed and static, but that the development of the kingdom brings readjustments as we go along. These ought to be undertaken in a spirit of patience and forbearance and yet with firmness and courage. One of the problems that is coming up for study and proper adjustment is the relationship of our general boards, specially those for home and foreign missions, to the various state boards. It is not worth while to find fault with one another, to say hard things about one another or suspect anybody of trying to overstep their special prerogative. The thing for us is to learn how best to live together and work together.

The problem is much the same as that which exists in our civil administration between the federal government and the states. It is a question of preserving proper balances. Only in the case of our boards it is complicated by a variety of ways in which the state boards are constituted. It differs, too, in the fact that unlike the American Union of the States, the general boards were constituted first and the state boards came in later; at least their present organization was later. The foreign and home boards were for a long time under the necessity of sending agents everywhere through the territory for collections. The responsibility was upon them alone for the financial success or failure of the work. As the territory grew in extent and developed in numbers and ability, the burden of looking after it all became heavier and would soon have become intolerable. It meant a multiplication of agents and an increase necessarily of central responsibility and power, unless these were to be distributed among the state organizations. As the cords were lengthened, the stakes must be strengthened.

Along with this the state conventions were coming into a consciousness of themselves of their obligation and their power. The state secretaries, representing them had this self-consciousness developed by association with one another in their annual gatherings, and began to assert their ability and acknowledge their obligation to look after all work within their bounds. This tended also to unify the denominational work. And the whole missionary and benevolent program in each state. State lines and state pride and state papers became a common experience and a necessity. Our work more and more is crystallizing about this plan. Nobody need seek to hurry it, and nobody need seek to hinder it. It means a better cultivation of all the field by those who know conditions best. The dropping of field secretaries of

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Thursday, June 8, 1916.

the Foreign Board by the convention recently was in line with this tendency. There will be more responsibility on the pastors and the churches. Along with this there must come a willingness and purpose on the part of state secretaries and pastors to do their full share in promoting the work of home and foreign missions. If we assume the responsibility for these objects we must show ourselves equal to them.

COST OF COLLECTING MISSION MONEY.

It is a healthful indication that all parties concerned are making inquiries about and earnestly considering all departments of the mission work. Even if some do it through envy and strife, this need not greatly distress us. But most of those who are inquiring are showing a genuine interest newly awakened. The usual way to learn is to ask questions, and the way to arrive at truth in this world of adverse winds and currents is by a zig-zag and gradual approach. The indications are that our people are learning faster than ever before, and as they learn more they are going to do more.

One of the items to which attention is being given is the cost of collecting mission money. At present only two or three states are in the habit of collecting and forwarding money from their bounds for home and foreign missions without charge. The rest all make a percentage or a flat rate charge for this work. The Home and Foreign Boards have never made open complaint about any charge but have accepted whatever conditions the state boards thought proper to impose. In more recent months when debts have become burdensome and people generally have been inquiring into the percentage of expenses to the boards of the money that is given to missions, the boards have shown a restlessness as to charges made in the several states. At least they have striven to show that the cost of maintaining the work was not due solely to the offices in Atlanta and Richmond, but partly to the organization in the various states. When this has been stated in the Southern Baptist Convention it has tended to elicit unfavorable comment on the item of state expenses.

Now what we wish to insist upon here is that there shall be no precipitate judgment formed in this matter or any hasty and inconsiderate speech. It is easy to jump to unwise conclusions by looking only at one side of a question. One of the easiest things in the world is for some one to make a speech with the accent of assurance and many who haven't thought through the varnish of words to begin to say "Amen" and move their heads in a most knowing manner. If the charges are improper, they ought not to be made. If they are too high, they ought to be reduced. But it is not right to switch the whole machinery because some person who has looked at only one side of a question raises an exclamation. Let's look the thing through and all around.

To some the matter appears in this light: That money was given and intended for home and foreign missions is kept in the various states and does not reach its destination. If that is true, certainly something needs to be changed. On the other hand it is clear to others that the agencies within the states are used for giving information about home and foreign missions, stimulating interest and offerings, and securing regular gifts for these causes and forwarding them to the boards in Atlanta and Richmond. The machinery of the states and the energies of the secretaries are employed largely in securing these results. This is their business. This is what they are elected for, the reason for their existence, along with the other departments of the work within the State. Now is it not right and just that these objects should bear their proportionate part of the expense. Suppose they did not, then there is nothing left to pay the expense of these collections but the money that was given for state missions and other intrastate objects. Surely nobody would insist upon this plan of paying expenses. The

only equitable distribution of expense is to divide it among the various interests for which funds are collected, and that in proportion to the amounts given to each. Our Convention Board in Mississippi is not a State Mission Board but is charged equally with the responsibility for all our mission work, and should be supported in part by each.

It follows, of course, that the agents of the Convention Board should be careful to look impartially after all these objects. They should feel the responsibility for the success of foreign missions and home missions, equally with that of State missions. It is our work and we must see that it is pushed with as much vigor and its debts are paid as promptly. Whether we adopt the Kentucky plan of carrying the debt ourselves, remitting to the boards the full amount monthly, or some other plan, we are not to forget that it is our work, and every man and woman in Mississippi who belongs to a Baptist church is subject to the Master's command to go into all the world, and we are His fellow-workers for the furtherance of the gospel.

FADS AND RUTS.

After all, there is not such a difference as is commonly supposed. It is said that fad is an abbreviation made by using the initial letters of the three words, "for a day." From this it might be supposed that a fad is a momentary passion, a passing enthusiasm, the fashion of a period, which people follow and then abandon or weary of. A rut is a beaten track followed by easy going people who without extra energy or initiation or the ability to do any personal thinking, follow the course of least resistance. The difference is mostly in the fact that one pursues a fad with a good deal of enthusiasm and self-approval perhaps rejoicing in a large company of similarly minded or those who have a similar lack of mind.

The thing that concerns us is that fads and ruts are not confined to secular institutions and enterprises, but are found in religious organizations and undertakings. They may serve a temporarily helpful purpose, but inevitably come to be a hindrance and are abolished or abandoned. A fad in missions or social service may develop in some quarter which serves to put the emphasis on some neglected or specially hopeful department of work. We are swept along by the breeze which we have awakened and everything is sucked into the momentary and passing whirlwind. In this way we manage to get somewhere and the atmosphere at least is cleared.

It is our modest aim at this time to ask a question—the interrogation points will obtrude themselves and have a fishhook way of holding on till some attention is paid them. It is our humble desire to ask the question if we have not about exhausted our denominational enthusiasm in making a fad, not to say fetish of mission work among the mountaineers. Yes, I know some of the brethren are lifting up their hands in horror at this impudent desecration, this unheralded interrogation point. Did we not have a magnificent showing of "mountaineers" at the late convention? Are there not names among them to conjure with and before which the most daring interrogation point must melt into a large puddle of a period?

Yes, we have nothing but admiration of the men who have come out of the mountains; nothing but approval of all the help that has been given to make them what they are. We were not a little proud at Asheville that we had contributed a mite from year to year to the making of them. They are a fine bunch and have done much to give the world a different conception of the mountain country and are fulfilling a gracious ministry not only in their own locality but in many places where they are scattered abroad.

Furthermore, they have been well used for advertisement and have reflected credit on the Home Board, their patron and foster mother.

They have been well served and have in turn served well the board. They have made a strong appeal to the imagination and the benevolence of the churches. Somebody might go so far as to say they have been a wind-fall to the board in times when it needed to make a demonstration and an appeal. We are such creatures of imagination and emotion that the dynamic of Christian love has sometimes to be seconded by some subsidiary appeal. But now really isn't it about time we should take in some new ground or cultivate a little more carefully some other section of the missionary estate?

To put the matter plainly, do you know of any reason why the men and women in the mountains should be the special or exclusive wards of the convention and the young people of the hills and the plains and the swamps should have no claim upon us. By the limitations of our poverty or lack of benevolence we have not been able to do all the work needed and have had for a while to confine the larger part of our efforts to special objects, but we must not allow this to crystalize into a perpetual policy, that of a one-sided and inequitable distribution of trust funds. We must not allow ourselves unconsciously to come to the theory in missions that only those who inhabit the rocks at an elevation of 1,000 feet or more above sea level, are proper objects of attention or fruitful objects of our expenditures. The showing of products from the mountains, such as we had at the convention, is gratifying and inspiring, because we gave a helping hand in that section. There is no reason to doubt that a similar outlay among the backward peoples of any other section would have produced similarly satisfying results. We are unable to see any singularly outstanding characteristics of those dwellers of Engedi. They do not even have a monopoly of ignorance. We claim our full share of that article in these parts.

Does some one say that is not the only region of the board's labors? True, but it is almost the only region of the board's extra labors in the interest of education. Some of the staid dwellers in ruts, some of those who move with fads and fashions only, were shocked into exclamatory protests two years ago when the convention authorized the Home Board to appropriate if they saw fit a sum to Ouachita College. Forsooth that was in the lowlands of Arkansas. Last year the president of the convention could hardly see that the mention of a school in Oklahoma was in order, because it was not in the "mountain" class.

Now we had just as well re-adjust our thinkers to think thoughts wider than the circle of the past. The horizon of our vision must include more than the Appalachian range, or any particular altitude. We must remember that He who ascended is the same as He who descended into the lower parts of the earth, that He might fill all things. These things are said because they need to be said. We must get away from ruts and fads when they have served their purpose.

THE TAIL OF THE SERPENT.

A man doesn't have to drink to see snakes. He only needs to watch the movement of those who are working in the interest of the whiskey business. The last Legislature of our State hit the liquor serpent one of the hardest blows it has ever had, and it is writhing from the effects of it more than we have ever known before. The whiskey advocates are with one side of their mouths saying that the law is being violated and trampled on and rendered ineffective; with the other side they are pouring out imprecations upon those who passed it and seeking in every way to have it annulled. They have tested it in the State courts and in the United States District Court and have found it holds good. But they have not ceased their activities. They are now writing letters and sending petitions over the State to get signatures sufficient to have a

vote taken by the whole State according to the provision of the initiative and referendum act of the last Legislature.

We are not a lawyer and have had no time to study the question, but the liquor advocates are making an effort to secure by July first 6,000 signatures to a petition in order that the matter may be put to a vote at the next general election. Those who believe in the law and seek to preserve it are by this given notice that the fight is still on and every man is called to the colors. The efforts to renew the fight is evidence that the law is good and is doing just what it was intended to do, greatly decreasing the amount of liquor sold and used. It is also evidence that though the serpent's head has been bruised, his tail is still alive. We are in the fight till the tail quits wiggling, and every man who loves righteousness and resists the devil ought to be in line when the time comes to vote. Another evidence that the tail of the serpent is alive is the testimony of those who attended two conventions at Clarksdale recently. The first was the meeting of the State Press Association, at which it is reported that liquors were served liberally; and the other was the Traveling Men's Association of last week, at which the same thing occurred. One returning on a train full of these men, said that there were few sober ones among them. We think this was overdrawn, or he happened among an unfortunate lot. We know some men who belong to this association, and they are as fine Christian gentlemen as we are acquainted with. But enough is true of both these conventions to make every lover of sobriety and supporter of the law hang his head in shame. What makes it more grave is that a former governor, who in his speeches had advocated prohibition, participated in these orgies. These conventions ought to represent the best in Mississippi, and men who are in the business of forming and leading public sentiment ought to be free from the shame and reproach of this filthy business.

If you wish a copy of the new book, "Baptist Refreshments," by Rev. L. R. Burgess, order it from The Baptist Record, price seventy-five cents.

The six weeks' State Summer Normal opened at Clinton Tuesday with a lively prospect. Many are there for better preparation, Clinton being a favorite place, for various sentimental reasons.

Many churches are about to take a religious census in order to lay out their work for the new conventional year. Cards suited for this census taking are sold by The Baptist Record, Jackson, Miss., at 50c for 100, \$2.00 for 500, \$3.50 for 1,000, including postage.

The First church at Grenada, through its W. M. U., on last Sunday gave \$100 toward paying the debt on the Foreign Mission Board. This is probably the first offering made in Mississippi to that object. It is another case of "ladies first."

A meeting of the educational workers of Mississippi is called together in Jackson on June 14th. This includes workers of all denominations. For further information, address Rev. M. E. Melvin, Presbyterian Headquarters, Jackson, Miss.

The Mississippi Baptist Hospital will graduate three young ladies on June 14th, who have completed the course and go forth as graduate nurses to minister to others. They are Misses Tura Dee Weathersby, Annie Mai Irby and Ina Inez Brumfield.

We have a few sets of Wilde's Bible Pictures, sixty pictures to the set, in a handy portfolio. There are one or more pictures for each Sunday School lesson. The regular price is fifty cents. Send twenty-five cents and get a set postpaid before they are gone. The Baptist Record, Jackson, Miss.

The Foreign Mission Board reports seventy-seven new churches organized during the past year, and 6,000 baptisms. A few years ago, 2,000 baptisms was considered a great victory. This has been the greatest year in all our work and we ought all to pray and work that we may have 10,000 baptisms in the year upon which we have just entered.

Pastor W. B. Holcomb reports a good meeting at Quitman, assisted by his son, H. R. Holcomb, who is said to have done even better preaching than when he was there before. There were thirty-two added to the church, twenty of them by baptism. This was followed by a five-days' meeting at De Soto, where fourteen men were received into the church—ten for baptism.

From Brother J. D. Jamieson we learn that his wife passed into rest on May 29th. She had been a patient sufferer for more than a year. Her end was in great peace, witnessing to the grace of the Lord Jesus. She was a woman of unusual intelligence, consecration and culture. May the comfort of our Heavenly Father be ministered to our dear brother and his bereaved children in the time of their irreparable loss.

The Pontotoc church is almost in a class by itself as to Sunday School training. Along with Louisville, Ky., and Nashville, Tenn., it has seven "gold seals," the highest number reached by any place in the convention territory, higher than any other one church. So that when you see anything from Pontotoc in the Sunday School department of The Record, it will pay you to read it. They know what they are talking about.

The city of Jackson had an unprecedented experience with a cyclone on Monday night. It entered the western part of town from the southwest, unroofed half of the large brick building of the Deaf and Dumb Institute and doing several thousands dollars' damage. Fortunately, no one was hurt here. It passed through along Bailey avenue and out by Millsaps and Belhaven Colleges. Many houses were destroyed and about ten people killed. We are grateful that none of our Baptist institutions suffered serious damage.

The Executive Committee of the Convention Board met in Jackson on Tuesday and passed a resolution requesting the churches and pastors to put on a campaign to pay \$5,000 on the foreign mission debt, and instructing Secretary Lawrence to take the matter up and have under his supervision whatever force was necessary to secure this amount by July 22. He will have a word to say through The Record and by direct correspondence with the pastors and other concerned. Where assistance is desired to raise the proper offering, application can be made to Dr. Lawrence in Jackson.

A RESOLUTION.

Resolved, That the Executive Committee of the Convention Board recommend to the pastors and churches of the State that a special effort be made from now to July 22 to secure \$5,000.00 to be applied to the debt on the Foreign Mission Board.

That we instruct the corresponding secretary of this board to take the matter up with the pastors and churches of the State and direct in every way at his command an active and earnest effort to secure the \$5,000.00.

That this campaign be under the direction of the State Convention Board and that no special collecting agents be placed in the field, but that we request the Foreign Mission Board to place at the disposal of our secretary such assistance as it may be able to render and that our secretary announce to the pastors that, as far as the Foreign Mission Board may be able to furnish it, he will make engagements with the pastors for such help as they may request, the question of special help being left with the pastors.

That we instruct the secretary to so notify the Foreign Mission Board.

MISSIONARIES' CHILDREN.

These are the two reports made at Asheville as to the school for children of missionaries:

The majority report, offered by Dr. Ryland Knight, of Tennessee, was as follows:

"The committee on schools for missionaries' children recommend that our Foreign Mission Board appropriate \$1,000 per year to the Central China Mission for the education of their children, to be expended by the mission as the mission may determine."

The minority report was offered by Dr. W. M. Wood, of Kentucky, and was as follows:

"We greatly sympathize with our missionaries in the difficulties to be overcome in the education of their children."

"We also recognize the fact that their educational advantages are quite different from those in the homeland, yet as well as many of the missionaries on the foreign fields are not willing to enter into any alliances that might now or hereafter be an entering wedge for co-operative work in missionary and educational endeavors."

"We therefore decline to endorse the movement for co-operation with the Shanghai school for the following reasons:

"(1) It is not considered advisable by many of the missionaries themselves in China."

"(2) It would be a decided divisive agency in the homeland, which is the base of supplies."

"(3) The history of Baptist affiliation has never proved satisfactory and advantageous for Baptists anywhere."

"(4) We decline to accede to the request of the Shanghai Mission because it would be an unjust discrimination against the children of our other missionaries, causing dissatisfaction."

"(5) It is contrary to the genius of Baptist principles which are now and have been well-nigh universally recognized."

"(6) We are opposed to the granting of the request of the Shanghai Mission because it would be the use of missionary funds for the education of union schools of many who will become our missionaries, thus weakening them in our declared denominational faith."

"We do recommend, however, if the present allowance for the education of each child is insufficient that the allowance be increased for each child of all missionaries alike, and that the education of the children and the selection of the educational institution be a responsibility of the parent and not this convention."

After a lengthy discussion, the minority report was adopted by an overwhelming vote.

SHALL I LIVE AGAIN?

The total extinction of the Bible would not destroy the doctrine of the resurrection of the dead. All nature witnesses to the reality of another life. The dawning of each day, the sprouting of each little acorn, the germination of each little seed grain, the rejuvenation of the faded and dormant flowers, the rehabilitation of the forest after winter's mantle has lifted, the inhate consciousness in each bosom that whispers of something new and beyond, the cravings for something new and the joys of possession—all testify to the reality of another existence and a future life in another age. There is nothing more strengthening to the Christian hope than that of the resurrection of the dead. "If in this life only we have hope in Christ, we are of all men the most miserable."—I Cor. 15:19. But one of the saddest features in the popular teachings on the resurrection is, "that the resurrected being will, in feature and form, possess all the bodily scars and defects, as in this present life. Oh, how it must rend the hearts of the poor unfortunates who have spent a life in mental and physical agonies over their bodily scars and deformities for which not even death will give relief! Praise God that such is not the case, but the resurrection is an antidote and a remedy for every ailment." The Savior says, "I am the resurrection and the life." And we have the assurance that "when He shall appear, we shall be like Him," and shall see Him as He is.—Jno.

3:2. And again He says, "Who shall change our vile body, that it may be fashioned like unto His glorious body."—Phil. 3:21. The same apostle teaches us that the body which is sown is not that which shall be. (I Cor. 15:37.) In the same chapter (verse 44) we learn that in death the natural body is sown and a spiritual body is raised. "Flesh and blood cannot inherit the kingdom of God."—I Cor. 15:50. "For a Spirit hath not flesh and bones as ye see me have."—Luke 24:39. These texts are sufficient to satisfy the most skeptical that all the scars and physical deformities and ugliness will be discarded as they belong to the flesh that remain with the dust in the grave and only the beautiful and lovely will rise and enter the heavenly mansions—the home of the saints. But with the wicked the reverse will be their experience. They, too, shall rise but in their own order. See I Cor. 15:22-23. They have no claim on the physical, mental, moral or spiritual perfection of Jesus Christ, hence all the ills of this life will attend them through all eternity.

That Christ arose with the prints of the nails, spear and thorns on His person, is no argument that they still remain with Him. Jesus said to Mary, "Touch me not, for I have not yet ascended to my Father."—Jno. 20:17. The wounds were in the flesh, and when the flesh was discarded, the spiritual body was freed from them. John the Revelator, does not refer to any marks or scars on the person of the Savior when He appeared to him on the isle of Patmos, and had there been any, John would have recognized Him by them—they were not there. In that glorified state in which He appeared to John, He declared that He would make all things new—a new heaven and a new earth—was the promise, and our God is a God of "taste," as is witnessed by His whole creation, that is beautiful and lovely, stamped with symmetry and order, far surpassing anything of human ingenuity. To people, that new heaven and new earth with a conglomerate mass of imbeciles, deformed and important folks, wouldn't be like God. O, no, dear souls, you that bemoan your physical disfigurements, you that have secured a right to the first resurrection, all of your physical inefficiencies and deficiencies will remain with the dust in the grave and you will come forth a spiritual body without spot or blemish, beautiful and lovely, just like Jesus. Be comforted with the assurance that it is only a little while till the happy transition will be consummated. For additional comfort and solace in your wearied lives, read Revelation 21. May God enlighten all of his teachers on this all important and vital subject is the earnest prayer of His humble servant.

J. M. HUTSON.

Barto, Miss.

SUPPLEMENTARY LESSON—CONDUCT IN THE HOUSE OF GOD.

Rev. W. Jas. Robinson.

Preparation for waiting upon God is of supreme importance. We expect, even demand, that the choir shall train and the minister devoutly toil in his preparation for each service. Some congregations go so far as to prescribe the garb the ushers shall wear. It is right that those who lead our songs should make thorough preparation physically, mentally and spiritually; and that even their clothing should suit the occasion. All true ministers will do their best to feed the flock over which the Holy Ghost hath made them "overseers." Sermon preparation consumes more energy, time, soul and nerve force than more than a few auditors realize. Most sermons are born of soul travail.

It is also imperative that the auditors prepare for the service. Not to do so is criminal. It makes a waste of the minister's preparation, depreciates the sacredness and value of the occasion, treats lightly the presence of God, makes your own soul lean, and is reprehensible in the extreme.

Ministers usually prepare, but do the auditors?

A prepared pulpit and pew guarantee a soul feast. They are mutually helpful, and each enhances the other. Both the pupil and the teacher must prepare to make the most of the recitation; the patient is, when possible, scrupulously prepared for the skilled surgeon's knife. It is equally obligatory that the auditor and minister prepare for the service of worship.

The House of God.

"My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:13). "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:5). Teacher, ponder well these passages! Find here the idea for our houses of worship. A house dedicated to the worship of God should be esteemed sacred. It is perfectly permissible to dedicate one part of a building to sacred uses and the rest to social services in keeping with the glory of God. The temple grounds had a place for burying and selling animals for sacrifice. But when the temple proper was so used, Christ denounced it.

Children (and adults if they have not learned it) need to be taught the sacredness of places dedicated to God's worship. They are to be regarded as holy ground. In them there should be no unseemly behavior. To permit it is as reprehensible now as when Christ rebuked those who profaned the temple. All boisterous conduct should be tabooed. Nothing should be encouraged, or permitted, that is not in keeping with the immediate presence of God. If the house is esteemed holy, it will be much easier to truly worship God there.

Preparation Before the Service.

This is commensurate with the value and importance of real spiritual communion with God and instruction in spiritual things. To worship God in spirit and in truth promotes the culture of the soul, lays the foundations for superior usefulness, helps all worthy human interests, and certainly restores the soul to the likeness of God. This change can be secured in no other way, and is many times more valuable than any possible cost.

Children should be taught the elements and exercises of worship. Lessons learned in our early years are best learned; therefore those of vital interest should take precedence. If a child learns to worship God, much soul energy is conserved, time is saved, and he is safely equipped for life.

Have a regular time and place for public worship. Loafers are seldom dependable men. Religious loafers are very poor material out of which to build up the kingdom of God. Association has much to do with our devotions, hence the importance of the place. When the time for worship arrives, drop everything else and turn your face toward the house of God. Nothing but providential intervention should prevent this. Take your thoughts from all things secular and fix your mind upon God. Many an hour supposed to be devoted to worship is ruined by secular things being considered.

Conduct During the Service.

When you enter the place of worship immediately take your seat and wait patiently, reverently and prayerfully for the service to begin, if you are, as you should be, early. Visiting, laughing and talking before the service begins is boorish, irreverent, harmful, disgraceful, and should under no circumstances be tolerated. If a word needs to be spoken (and it seldom does), do it with the utmost quiet and reverence.

When the organ sounds, devout stillness and sincere reverence should make each auditor conscious that God is in His holy temple. This is entirely possible. Without it no service can attain its greatest possibilities. The organ prelude is as much a part of the service as the hymns. It is designed to unify the minds of the audience.

Join heartily, thoughtfully, seriously in singing the hymns. If you cannot sing, read the words of the song thoughtfully, and listen devoutly while others sing. Make melody in your heart to God. By so doing you help others as

much as yourself, greatly honor God, and add to the spiritual power of the occasion.

Not only listen reverently to the prayers, but as far as possible make them your own. The minister is not only asking God's blessing upon you, but is trying to lead you in prayer—to have you pray as you should. This near approach to God is to be made most carefully, with great humility, seriousness and gladness.

The solos, anthems and other special music are designed to help you worship God, and to instruct you in sacred things. They are to be listened to attentively, and with our hearts open to their messages. By following the singers you can feast your soul on angelic food.

When you hear the Scriptures read, believe that God is speaking to you, and He is. God's Word merits the highest regard. The lesson should be carefully selected, reverently read, and attentively heard by all.

The collection must be regarded as a vital part of the service. It is an opportunity—not a tax. Here we actually give of our personality to God. By it we return to him his just dividends.

The Sermon.

It is usually regarded as the climax. This is erroneous. Worship is the thing of highest importance in the meeting. No amount of preparation on the part of the minister can guarantee a helpful sermon. The auditors must help him by being ready for him with sympathy, attention, receptiveness, and prayers for a blessing.

The importance of reverence and attention cannot be overestimated. One restless, frivolous, whispering, listless auditor often seriously impairs a whole service. On the other hand, a good auditor stimulates, impels, urges onward the speaker, and often makes him excel. People who do not know how to participate in a service (and many do not) should be carefully coached by some friend who does. Those who know and will not, ought to be kept away. Anyone can at least be respectful.

Follow the speaker in his argument. Not to find fault, but to get soul food. It is there, and will be found if you are patient. A good plan is to repeat mentally all that is said, especially when the passage is unusually helpful. Since you cannot remember all you hear, select points that will be helpful to you, and meditate on them later. Be sure to gather rebukes as well as approvals of your conduct. Also lay hold of some ideas new to you, and by no means neglect the old truths. In many cases familiar doctrines merit most consideration.

Conclusion.

The teacher cannot be too earnest in urging this lesson upon his pupils. Many pulpits are neglected because the Sunday School leaders work and teach as if the Sunday School was an end in itself. It is really only a means. Too much stress is not being placed on the school, but too little is being given to the work of the pulpit. Teachers are at fault here. Having the hearts, ears and attention of the pupils they are duty bound by their opportunities to magnify the service of worship. I insist most earnestly that if either the school or the service of worship must be missed by the pupil, let it be the school, but neither should be neglected.—Convention Teacher.

GEORGETOWN BIBLE INSTITUTE.

Beginning on Saturday, July 29, and continuing for a week, there will be conducted by Dr. R. A. Venable a Bible institute in the Georgetown church. This institute is designed to reach and help all preachers and teachers of the gospel who may be induced to attend it. Entertainment will be furnished free by the good people of Georgetown and the money with which to meet the other necessary expenses of the institute is in sight. All the advantages of the institute will be offered to those who may be induced to attend it free of all charge.

L. BRACY CAMPBELL.

FROM CHINA.

Po Chow, An Hwei, China.
April 20, 1916.

With small children, and our little boy afflicted, too, I have been confined to the city work here for the past few years. My husband was so anxious for me to visit one of the outstations, a day's journey from here, I finally decided to leave the children with him and go. I left in the early morning on a Chinese, two-wheeled cart, with no springs. I had to sit flat on the bottom, as the top was so low it would not admit a seat. You can easily imagine that I was not feeling specially sprightly on arrival at my destination.

I had hardly had time to get my muscles out in working condition when the women began to come in and the house was not free of them till about dark. I ordered a bowl of "flour strings" for supper. After supper I visited a few women, near the chapel, seeing those who had manifested interest. When I returned, some of the children of the boys' school were in and wanted me to help them learn a song.

The next morning being Sunday and the women hearing that I was there, they began coming in soon after breakfast and an hour or two before time for service, the women's guest room and yard were full. I talked a while and got acquainted with the especially interested ones, by the help of the evangelist's wife, a fine little woman. Then I tried to teach them a hymn. They are all fond of hymns, but to teach them is difficult, as none of them can read.

When the hour for the service in the chapel arrived, we could not begin to seat the women, in the women's end, so I suggested to the evangelist that he make the service short and then let the men vacate, leaving the whole chapel to the women, which they did. Then it was my privilege and pleasure to talk to a house full of attentive listeners. Some of them had never heard the gospel before.

I noticed one old lady, especially, who I had gotten interested in during my round the night before, sitting with her eyes stretched and mouth open as if she were drinking it in. Said she had never heard till that night. She was one of the first in that morning and stayed and asked many questions after the others were all gone. The very few left when the meeting was dismissed, many of them staying to ask questions they wanted answered. When I told them my throat was tired, that I would have to stop, they insisted that I must sing them a hymn before they went.

When I did finally get them away, I ordered my dinner and then fell across my bed to rest. And notwithstanding the women were talking all round my door, I was soon fast asleep and by the time my dinner arrived I had quite a refreshing sleep.

After dinner I walked with the evangelist and his wife to the other side of the city, where they were accustomed to having Sunday afternoon prayer meetings. After talking about a half an hour, the children and riff-raff from the street got so boisterous that I had to quit. As it was not late, one of the Christian women from the country insisted on my going home with her so that her daughter-in-law could see me. I had not been there long before all the women of the village had gathered to see me. When I had talked a while and sang with them, I was dreading that long dusty walk back to the city, in the face of a big wind. When I was ready to go, another woman who lived about three-quarters of a mile further from the city, began to beg me to go and talk with her old mother-in-law. I told her I was so tired that I felt like I could not get back to the city from there and must not go any further. She said if I would go she would send me back to the city gate in their wagon, so there was no way out of it.

That was a large village and the wind had carried the news, for by the time I got there, the house was full and the yard, too. I talked a while and then nothing would do but that I

should sing, too. Then the ride—one I shall never forget. If you ever get to ride in a Chinese wagon and your joints stay together, you need fear nothing else. Making another short visit on the way back, we were till the women were gathering for night service on our arrival at the chapel.

We had a good night's service and a number were in to see me off the next morning. Another day on the cart brought me tired, but happy, home. If my hands were free, how I would enjoy being in that sort of work all the time. I enjoy it so much more than the main station work. Oh, that some one who may read this and whose hands would be free to do this sort of work might come and join this great work.

Pray the Lord of the harvest that He will send laborers into His harvest field.

FLORA H. BOSTICK.

NORTHERN BAPTIST SEMINARY.

Dr. James M. Gray, dean of the Moody Bible Institute, gave the graduating address last week at the commencement exercises of the Northwestern Baptist Theological Seminary (the Rev. John Marvin Dean, president), its theme being, "Divine Power from the Human Side." His thought was that the endowment of the Holy Spirit was closely related to the Christian character of the man, and that his character was largely expressed in his view of the Christian ministry. The true minister of the New Testament was one who regarded the gospel he preached as a trust received from God, for the use of which he was to give account to Him rather than to man. And yet, side by side with this faithfulness to God, as His steward, there needed to be a spirit of kindness and love towards men. The balancing of these two things was difficult, if not impossible, except as the minister was a Spirit-endued man. The mystery was, how a man could be Spirit-endued who did not possess this character, and yet how this character could be produced in a man until he was Spirit-endued. Nevertheless both these mysteries were revealed side by side in the Word of God, and so it came about that as men get, they do; and as they do, they get.

FROM THE SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY.

At the last regular meeting of the Mississippi Club, Revs. O. O. Davis, C. N. Callahan and T. E. Summers were appointed a committee to look after the interest of prospective students from Mississippi.

This committee will be glad to correspond with, give information and render assistance, in securing rooms, houses, or in any other way possible.

The Southwestern Baptist Theological Seminary increased fifty per cent in enrollment during the session of 1915-16 and there are splendid prospects of an enrollment of 400 next session. Besides the buildings already on the "hill," there are a large number of new houses being constructed for the accommodation of this increase.

The enrollment from Mississippi was about forty, being second only to Texas in number of students and their work was at the high water mark, Rev. H. E. Dana leading in Greek and Hebrew.

Any one from Mississippi wishing to take a seminary course will do well to correspond with this committee.

Fort Worth, Texas, Box 995.

At the convention there was a specially prepared map put on exhibition which showed the location of our Baptist educational institutions. Value of property, \$12,750,000; present endowment, \$5,125,000; additional endowment needed, \$7,250,000. Theological seminaries, 2; colleges for men, 6; colleges for women, 19; co-educational colleges, 31; institutes and academies, 47. Total schools, 108; students, 23,450.

Mississippi Women's Missionary Union Page

MISS M. M. LACKNEY, Editor. Jackson
Direct all communications for this department to the editor.

MISS MARY RATLIFF, Correspondent. Raymond

MISS M. M. LACKNEY, Secretary-Treasurer. Jackson

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackney, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackney, Jackson, Miss.

Our W. M. U. Meeting Again.

The random remarks of your secretary in the last issue were written from Fruitland Institute, one of our mountain schools in North Carolina.

In this issue we shall speak of some special features of our great W. M. U. meeting in Asheville.

The Exhibits.

The Sunday School Auditorium of the First church had been set aside for the exhibits from the states, headquarters and Training School. This feature of our work grows in interest each year. New ideas and new leaflets brought together from all over the Southland prove helpful to each one of us.

Perhaps the most attractive, because of its hallowed influence, was the memorial booth to our late president. Everything about it suggested Miss Heck's dignity and loveableness. Draperies of white and lavender, Union colors, waved gently from pillars and walls. A large bouquet of purple iris spoke its message. Upon a table were the beautiful little volumes, the work of her wonderful brain. A large picture which was a splendid likeness of herself, graced the wall.

Mississippi's exhibit, which consisted of six frames, five of charts and one of miscellany, was much admired. It was with pleasure that your secretary received a letter from a worker in another State, asking for the exhibit to be used in a State meeting during the month of July.

Missionaries Present.

We had with us the following named missionaries, all of whom gave greetings from her respective field: Mrs. Annie Lowrey Graves, Canton, China; Mrs. Fley White Adams, Tengchow, China; Miss Lila McIntyre, Chenchow, China; Mesdames E. G. McLean, Sake, Africa; E. A. Jackson, Brazil; J. L. Galloway, Japan; H. F. Buckner, South China; J. M. Gaston, North China; B. P. Roach, South China; Miss Fannie Taylor, Tampa; Miss Marie Buhlmeier, Baltimore; Miss Lottie Price, Shanghai, and Miss Georgia Barnetté, Louisiana, and Mrs. M. N. McCall, Cuba.

Mrs. McLean and Mrs. Adams led the devotions for us each morning. And each brought a message from her own life and her own field.

Missionary Luncheon.

Just here it will seem the proper place to speak of the luncheon of Saturday, given to our missionaries. Our own State president, Mrs. G. W. Riley, was toast mistress, and all who know her realize that it could not have been surpassed in tactfulness, aptness, whole-souled cordiality and high-toned culture. Mrs. McLean, of Africa, responded to the toast, "The Heathen in His Blindness." Mrs. Neal, of Georgia, to "Not Crosses, but THE Cross." It referred to her recent trip to the Latin American country. Mrs. James, our newly elected president, toasted, "God Bless Our Native Land." Perhaps the sweetest of all was our own Mrs. Janie Lowrey Graves, on "BIG China." Mrs. McCall brought a message regarding her own beloved "Cuba." And Miss Gravett spoke for

"The Foreigner." Mrs. Riley in her splendid closing bade all drink to an absent one whose heart, though aching, was with us in spirit during the meeting—Mrs. Heck, mother of our late president.

Foreign Mission Debt.

Many felt that the greatest hour of the meeting was that one in which Dr. Truett spoke for the Foreign Mission Board and the harassing debt. Following his address came pledges, some from individuals, some from states. Many gave jewels. But the real giving was when our missionaries, seated near the front, arose, one after another and gave literally their ALL. Dear Miss Buhlmeier told how all her life she had longed to save up three hundred dollars; she had worked faithfully as she knew how for thirty years, and now had one hundred saved; she gladly gave it all. Miss Price in her twenty-two years as a missionary had saved two hundred. She wrote out a check for the entire amount. A number gave this (June) month's salary, and asked Dr. Love there to place it to the credit of the debt, "because they knew what the debt meant."

Beloved, do you and I know? Oh, that scene beggars description. There were women who gave large gifts but doubtless they were able. These out of their poverty gave ALL.

Mississippi met her entire apportionment in everything. Went beyond it by two thousand dollars in foreign missions.

But are there not those in this beloved commonwealth who feel with your secretary that we must not allow these our missionaries to make this sacrifice, and who will lend a helping hand and refund to them their bread? Pray it over, think it over and write me.

Home Mission Debt.

As has been suggested, many thought the greatest hour of the meeting was Dr. Truett's hour on the foreign mission debt. But to your secretary there was a greater hour still. It was when our beloved Brother B. D. Gray, of the Home Board came before us, and with all his suppressed heartache breaking through the commanding calmness of his dignified demeanor, spoke of the Home Board debt; the splendid reasons therefor; and his cordial appreciation of what the W. M. U. had done. But like some great soul literally starving, and that might have been satisfied even with crumbs, he turned away with not so much as a single morsel in order that his brother might be fed. Women of Mississippi, whatsoever we may undertake for the debt—for it is just one debt in the Master's sight—I know we will remember the Home Board and its long-suffering, consecrated secretary that a Mississippi mother gave to the cause.

Two Greater Hours Still.

For lack of space, and because we want to place special emphasis on them, we leave the Training School hour and the mountain schools hour for another issue.

Conference on Young People's Work.

This is the first time our great convention has found a place for a conference on young people's work but because of the success of this first one, I am sure it will be an annual event.

This conference was presided over by Miss Elizabeth N. Briggs, Sunbeam leader of North Carolina, and the one who gives such interesting monthly programs in the Foreign Mission Journal. Miss Briggs had on the wall a very impressive picture of the River of Indifference, into which so many of our young people fall. Over this river was placed a bridge containing five planks, representing the five grades of our W. M. U. work, which will carry the young people safely over this River of Indifference. These grades were called "Mission Foundation Principles." Very interesting and enthusiastic talks were made on each.

Principles of giving were next ably discussed; all who were present were made to feel the importance of teaching all young people the principles of giving.

In the subject, "Principles of Co-operation,"

the central thought was the co-operation of all church organizations in the training of the young people, bearing them safely over the River of Indifference.

The last subject that was discussed was a very vital one for all workers, "Principles in Methods of Work." We went to this meeting as a dry sponge, but came away filled with new plans, methods and enthusiasm.

The last feature of the evening was the presentation of our Training School in stereopticon pictures by Mrs. McLure. The pictures showed the past, present and future of our Training School, including many pictures of the girls who have gone out to fight the battles of life, made stronger by the training received in this school.

"If you cannot leave your foot-prints on the sands of time, write your Master's name on the granite of eternity. If you rear no palace for Him here, build in these young souls His temple which will outlast time and be coeval with eternity."

FANNIE TRAYLOR.

—o—

Missionary Rally at Lula, Miss.

May 10, the seventy-eighth birthday of our beloved president and mother of Mrs. T. H. McKenzie, Sunbeam leader, was duly celebrated with a rally. The W. M. U.'s from five nearby towns were invited, as were the W. M. U.'s of the Methodist church in our own town.

The welcome address by Mrs. T. H. McKenzie was beautiful and very appropriate, at the close of which she presented an exquisite bouquet of white carnations and ferns, complimentary of the Union to her mother and our president.

"The Needs of the Sunflower Association" was ably discussed by Mrs. Mangham, of Clarksdale, superintendent of the Sunflower Association.

"Summarizing Sophie" was quite a pleasant feature as read by Miss Jamie Barbee, of Rich, Miss.

Mrs. R. L. Carr next delighted the audience in presenting a paper on "The Conditions and Needs of the Delta." Mrs. E. H. McGee also read an interesting and well written paper on "The Needs of the Local Church."

Mrs. Porter, from out the storehouse of her wonderful memory, told us in her sweet manner of "The Women—Past and Present."

The choir, assisted by Mrs. Sales, of Kentucky, gave many pleasing songs throughout the entire program.

The rally was closed by an earnest, heartfelt prayer from Mrs. Martin Ball, of Clarksdale.

A delightful salad course was served. The church was beautifully decorated with many ferns and purple and white bunting draperies.

MRS. J. J. DILLARD, Sec'y.

If you will send us thirty-five cents we will send you one dollar's worth of back numbers of magazines, no two alike. This is just the thing for a sick or a convalescent friend. The Baptist Record, Jackson, Miss.

There has just been published a new book by Dr. Len. G. Broughton, called "Is Preparedness for War Unchristian?" Dr. Broughton's views on this matter are pronounced and those who have enjoyed his earlier books will be pleased to read this timely book from his pen. The price is \$1.00, postage ten cents. It may be had of The Baptist Record, Jackson, Miss.

Mrs. E. Y. Mullins' book, "The Boy from Hollow Hut," a story of the Kentucky mountains, has been in steady demand since its issue several years ago. It comes out again in new dress this month. Mrs. Cora Wilson Stewart, founder of the "Moonlight Schools" for adult mountaineers, constantly proclaims it the best story ever published about the mountain people. It is a book which has enlisted the strong interest of both children and grown-ups. The price is \$1.00, postage ten cents, and it may be secured by mail from The Baptist Record Book Store, Jackson, Miss.

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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MISS ANNA SLOCUMB.

On Thursday evening, May 25th, the death angel, who had hovered over the Slocumb home for many days, claimed the pure sweet spirit of the beloved sister, Anna. For long, weary weeks she had borne pain and suffering, yet no word of complaint ever escaped her lips. In her early girlhood she had given her heart to the Savior and lived a beautiful Christian life, adorned with the virtues of a daughter of the King.

Her going leaves a lonely broken household and family missing the dear presence of this loving sister. The Baptist church loses a faithful, loyal member, her friends a true, unselfish spirit who dignified the meaning of friendship. Her thoughts were always of others and when she smiled bravely through the pain she bore, that her brothers might not go to their business with sad or discouraging thoughts of her, they realized only too well that her sweet unselfish spirit was struggling to make the burden lighter for them and for her devoted sisters at her side.

Her glorious hope of the resurrection was her pillar of strength, and laying hold of the promises made her going a beautiful entrance into her Heavenly Home.

"Oh, dearest dead, we saw thy white soul shining behind the face Bright with the beauty of celestial glory, of an immortal grace. Can it be true no words shall welcome our coming feet? How will it look, that face that we have cherished, when next we meet?

Will it be changed, so saintly that we shall know it not? Will there be nothing that will say, 'I love thee and have not forgotten?'

"Oh, faithless heart, the same loved face transfigured shall meet thee there.

Less sad, less wistful, in immortal beauty, divinely fair.

And we shall find once more beyond earth's sorrows, beyond these skies,

In the fair city of the sure foundations, those heavenly eyes,

With the same welcome shining through their sweetness that met us here.

Eyes from whose beauty God has banished weeping and wiped away the tear."

BOWMAR AVENUE, VICKSBURG.

Sunday, May 28, was the writer's anniversary here with this good people. The Sunday School and B. Y. P. U. had both services in charge. Brother W. E. Holcomb was with us. He spoke at the 11 o'clock hour concerning Sunday School work. The evening service was led by Mr. Hudson, president of the B. Y. P. U., assisted by some members of the Union. This service was a real delight to four times as many people as I had opportunity to preach to one year ago. Brother Holcomb led a class through the Manual course. It was a real delight, for both churches here to co-operate with Brother Holcomb in this work. Both unions resolved to come up to the standard at the close, of A-1.

The work grows slowly but surely. My first service here as pastor, there were two bright young people added unto our church; the last, four came. We have had thirty-three additions during the year, of which nearly every one are active members now.

Brother J. P. Harrington comes to us next Sunday (the first Sunday in June) to conduct a revival. Brethren, pray for us, as we need a real revival. J. M. METTS.

BOYLE AND MERIGOLD.

On April 11th the writer began a meeting with the Baptist church at Boyle, with Brother R. L. Cooper, of Aberdeen, leading the singing. The meeting lasted ten days, and the visible results were seven by letter and three by baptism. The church was much revived. Cooper is a splendid leader and good soloist. Any pastor needing a singer would do well to write Cooper.

Beginning April 24th, I had to my help at Merigold, W. A. Jordan, of Starkville, and Howard Martin, of Tampa, Fla., one of the Blue Mountain singing force. Jordan preached some very plain, simple and helpful sermons. The church received much good from these sermons; in fact, the entire town and community were greatly benefitted. As some would say, "They were wild about him." Martin is a splendid singer, and a tireless worker.

Six were received by letter and one asked for re-baptism, professing not to have been saved till during the above stated meeting. The meeting ran two weeks.

L. F. GREGORY.

AT CLEVELAND.

My daughter and I greatly enjoyed our stay at Cleveland recently, where we held a two-weeks' meeting at the court house. We shall not soon forget the cordial hospitality of the Delta people. Rev. R. M. Boone and his estimable wife are strongly entrenched in the hearts of the Cleveland citizenship.

BEN COX.

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THE WEEKLY
PRAYER MEETINGS

WHY ASSEMBLE TOGETHER TO
PRAY?

W. M. Bostick, Columbia.

How often people say, "I can pray as well at home," and make an excuse for absence from church. This is inexcusable. Every Christian who is physically able should be in God's house at the appointed hour of prayer.

1. Because it is a practice of God's appointment.

(1) The Jews were ordained to build a tabernacle. There they met for worship.—Exod. 29:42-43.

(2) Afterwards, Solomon's temple was built—for the same purpose.—I Kings 8:29-30.

2. Because it was enjoined by our Savior.

(1) By precept.—Matt. 21:13.

(2) By example.—Luke 4:16.

3. Because it has always been the practice of the churches of Christ. And this from the earliest times.

(See Acts 1:14, 2:1, 16:13.) Thus we see that the spirit of worship is the same in all ages.—John 5:24.

4. Because a special blessing has been attached to it. (See our Savior's promise in Matt. 18:20.)

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Unfinished crop on well improved truck farm, one-half mile south of Lumberton, Miss. Furnished house included. Excellent proposition for some reliable family in position to accept at once. Address Lee B. Spencer, 932 Union St., Jackson, Miss.

It was noble in Secretary Gray to remain quiet when so much was being said about the debt of the Foreign Board. Some of us thought more attention should be given to the Home Board. "Go into all the world"—the home land is part of the world.

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LaCreole Hair Color Restorer, when applied to the scalp, will restore those ugly, grizzly hairs to their natural color and at the same time leave the hair light and fluffy.

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WHEN WRITING OUR ADVERTISERS
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WANTED.

(From an old Scrap Book.)

Greater than all other wants is the world's want of men; men who are not for sale; men who are honest, sound from center to circumference, true to the heart's core; men who fear the Lord and covetousness; men who will condemn wrong in friend or foe, in themselves as well as in others; men whose consciences are as steady as the needle to the pole; men who will stand for the right if the heavens totter and the earth reels; men who will tell the truth and look the world and the devil right in the eye; men who neither brag, nor run; that neither swagger nor flinch; men who have courage without whistling for it, and joy without shouting to bring it; men in whom the current of everlasting life runs still and deep and strong; men careful of God's honor and careless of man's applause; men too large for sectarianism and too strong for political cabals; men who do not strive nor cry, nor cause their voices to be heard in the streets, but will not fail nor be discouraged till judgment is set in the earth; men who know their message and tell it; men who know their place and fill it; men who mind their own business; men who will not lie; men who are not too lazy to work nor too proud to be poor; men who are willing to eat what they have earned and wear what they have paid for; men who know whom they have believed; men whose feet are on the everlasting rock; men who are not ashamed of their hope; men who are strong with divine strength, wise with the wisdom that cometh from above, and loving with the love of Christ—men of God. Of such is the world in need.—Selected.

MACON.

Dr. R. H. Purser, who has been pastor of the Macon church for the past two years, has resigned. Dr. Purser has had a highly successful pastorate and has endeared himself to his members. During the two years there have been seventy additions to the church, and thirty-five of these have been by baptism. Although the membership of the church is small, only a few over a hundred, it has measured up with some of the largest churches in its contributions. The last year's report shows \$2,749 contributed to church expenses, missions, orphanage and general church work, and a subscription of \$1,000 to Mississippi College, and \$885 to the Judson Centennial Fund. As about one-third of the two subscriptions was paid in cash, the total contribution of the church for the year amounted to about \$3,400. The church owns a beautiful brick building and a pastor's home and is entirely out of debt. All of the organizations of the church are flourishing.

Very few of our ministers have meant more to the cause in Mississippi than R. H. Purser. For years he was pastor of the Wesson Baptist church, when the cotton mill was thriving and when the Baptist church possibly had a larger membership than any church in the State. After-

Found Simple Remedy that Relieved Child

Mild Laxative Compound Corrects Stubborn Case of Constipation.

An important duty that devolves on parents is the regulation of their children's bowels. Health in later life depends in large measure on early training and a child should be taught from infancy to regular habits.

When from any cause the bowel becomes congested with stomach waste a mild laxative should be employed to open up the passage gently and carry off the congested mass. A most effective remedy for this purpose is the combination of simple laxative herbs known as Dr. Caldwell's Syrup Pepsin. Mrs. W. D. Bulls, of Reed, Okla., used Dr. Caldwell's Syrup Pepsin for her baby boy, Harley Buren Bulls, and says, "It did him more good than anything we have given him. His bowels are very stubborn about acting, but they act easily every time I give him Dr. Caldwell's Syrup Pepsin."

Dr. Caldwell's Syrup Pepsin contains no opiate or narcotic drug and is a splendid remedy for children and older people as well. It has



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wards he took the Brookhaven church and for years labored successfully, leaving the church with one of the largest and most able memberships in the State. Brother Purser then went to Hereford, Texas, where he served the church about three years, returning to Mississippi on account of his wife's health. He accepted the call to the Macon church and has added another star to his

crown by his consecrated, earnest work there. Most of the conversions have come under his Sunday sermons, for all of R. H. Purser's preaching is evangelical. Through his earnestness, his consecration and his love of righteousness and lost souls he is a power for God. The Macon church will miss his tender, fatherly care and wise leadership.

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B. Y. P. U. & S. S. PROGRESS

Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to G. S. Dobbins, New Albany, Miss.

LIST OF A-1 UNIONS IN MISSISSIPPI FOR FIRST QUARTER, 1916.

1. Senior B. Y. P. U., Lowrey Memorial church, Blue Mountain, Miss. (See note below.)
2. Senior B. Y. P. U., of First church, Hattiesburg, Miss.
3. Senior B. Y. P. U. of Fifteenth avenue church, Meridian, Miss.
4. Senior B. Y. P. U. of First church, Oxford, Miss.

(The record does not show whether the A-1 Union of Lowrey Memorial church, Blue Mountain, is the Union No. 1 or No. 2, or both.)

Note.—The award of A-1 is granted for only one quarter to a Union that has done standard work during the preceding quarter. For this reason, it is very essential that reports be sent in each quarter to W. E. Holcomb, State field worker, Quitman, Miss. For instance, two Unions that did A-1 work during the last quarter of 1915 have never sent in a report of their work for the first quarter of 1916, hence they cannot be included in the above list. The quarterly report is vital to the best work of the secretary.

Gloster and Ecru.

The Senior Unions at both Ecru and the Galilee church, Gloster, were recognized as standard for the last

Grace Before Meals

Brief Prayers Arranged for Each Day in the Year

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Compiled by A. William Nyce and Hubert Bunyea.

This book has been prepared for the home circle, in the hope that it may encourage reverence and gratitude by supplying appropriate graces to be spoken before meals at which the family meets together, and to provide a pleasing variety of form with special prayers for national feast-days without doctrinal or denominational divisions.

Avoids the Monotony of Repetition
If the form of grace which is spoken has been used over and over again in the same family, it is not unlikely that it may become merely a matter of form and lose much of its meaning and helpfulness from the monotony of constant repetition.

Practical and Useful.

In preparing and arranging these pages the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the assembled expressions of many devout servants of God, and this book as it goes forth on its mission is also an answer to numerous requests that such a volume be given to the public.

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The Baptist Record.

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JACKSON, MISSISSIPPI

quarter of 1915, but neither has reported for the first quarter of 1916. Let us hear from them.

Test Work at Quitman.

Since the organization of the B. Y. P. U. the first of April, the following have completed the study of the new B. Y. P. U. Manual, making satisfactory grades on the test: Miss Ada McNeill, Mrs. H. H. Hamrick, Miss Louise Carter, Mr. C. S. Ray and Mrs. C. S. Ray.

Results from the Ellisville Institute.

Since the study of the New B. Y. P. U. Manual by the Ellisville and Pine Grove Unions jointly, which class work was conducted by W. E. Holcomb, from April 2 to 5, the following have sent in examination papers on the text-book: From Ellisville Union—Miss Dellie Denham, Rev. C. E. Bass, Miss May M. Carter, Miss Anna Bell Graves, Mr. Lyman R. Craft and Mr. Roy Darwin. (Brother Bass is the splendid pastor of this church, while Mr. Darwin is president of the B. Y. P. U.) From Pine Grove—Mr. Tom J. Lewis, Miss Willie Gandy, Miss Ruth Payne Hardee, Miss Vivian Jordan, Mrs. Mary F. Walters, Miss Maud A. Lundy, Miss Bessie Pittman, Mr. L. S. Lundy, Mr. Roy D. Turner, Mr. Archie C. Jordan (president), and Mr. Hubert S. Jordan.

The Pine Grove Union is the best answer we have found to the time worn objection that you cannot have a B. Y. P. U. in a rural church. They are five miles from the railroad and have one of the best Unions in the State, lacking at the present only one point of being A-1. Ten of their members came in various kinds of vehicles each night to Ellisville, ten miles round trip, in order to have the advantage of this study course.

Echoes from Hazlehurst.

Dr. Pugh, the wide-awake pastor at Hazlehurst, writes as follows: "Our Senior Union is making good progress in the work, while the Juniors are going right ahead in splendid fashion. I send you below the names of those who took the examination on the B. Y. P. U. Manual as per the questions you left when you were with us. I found these good papers, none of them making less than 85 per cent." The names are: Miss Ina Bell Drummond, Miss Miriam Pitts, Miss Era Coney, Miss Lydia McDowell, Miss Alma Haley, Miss Hortense Mullen, Miss Thelma Farrar, Mrs. John Mullen, Willie Farrar and Chas. B. Mullen.

The Crystal Springs Covenant.

Pastor W. L. Howse, of Crystal Springs, writes under cover of April 18th, "We organized our young people last Sunday evening, beginning with thirty members. Fully half of these begin the work under covenant to give the work an honest, faithful testing. Our outlook here is very encouraging."

The field worker, in replying, asked Brother Howse if he might pre-

sume to prescribe a method by which his young people could know they had given B. Y. P. U. work an "honest, faithful testing." The method suggested was that they begin immediately, as the Union, a study of the B. Y. P. U. Manual under the direction of the pastor, complete the study, hold monthly business meetings to guarantee that the officers and committees were doing their best work and that the organization squared as far as possible with the suggestion of the manual, then at the end of their first quarter report to the State organization their successes and difficulties. Oh, that we could have more of this kind of honest, faithful testing.

Program by Ellisville B. Y. P. U.

Mr. Roy Darwin, president of the Ellisville Senior Union, writes, "We were out at Pine Grove last Sunday taking part in a fifth Sunday program. I am glad that we have such as this in our county and was especially glad that we had an opportunity of taking part on the program. I want to send you the portion we rendered, which was very good, I think." The program follows:

Subject—Our Mission Fields.

Devotional.

Song.

Sentence Prayers by different ones from congregation.

Readings—

Matt. 28:19-20—Lester Knight.

Luke 24:47—Miss Anna Belle Graves.

John 3:16—Edd Shirley.

Quartet—"Shall We Meet."—Miss Walters, Messrs. Welborne, Montgomery and Simmonds.

Introduction of Subject—Roy Darwin.

I. The Missionary Doctor.

(a) Jesse Myer.

(b) Miss Grace Wright.

II. The Missionary Teacher—Vester Knight.

Solo—Miss Kathleen Stanley.

III. Home Mission Work with Immigrants—Miss Anna Belle Graves.

IV. Home Mission Evangelism—Anse Black.

Song.

Prayer.

Report of W. E. Holcomb, State field worker, to Rev. Thos. J. Watts, secretary of the B. Y. P. U. of the South, for the conventional year, 1915-16:

Number Senior Unions, 147.

Number of Senior members, 4,500.

Number of Junior Unions, 35.

Number of Junior members, 1,000.

Number of A-1 Senior Unions, 4

for first quarter, 1916.

Number of A-1 Junior Unions, none.

The inaccuracy, together with the lack of our records for the B. Y. P. U. work in Mississippi kept our report from showing up as well as we really deserved. Even with this handicap, we were able to report an increase of 65 per cent over the previous year in number of Unions, and an even greater percentage increase in efficiency of the work being done.

You can help in perfecting the records if you will report the organization of your Union just as soon as it is effected, while the churches already having B. Y. P. U.'s can help

wonderfully by insisting that the regular quarterly report be made to the field worker as requested above.

THE JUNIOR DEPARTMENT.


Miss Minnie Brown, Pontotoc.

Having looked at the work of the primary department, let us turn our attention now to the next higher grade—the juniors.

As the boys and girls reach the age of nine, and are promoted from the primary to the junior department, we readily see that their view of life has been changed. They like to do things. Their minds are more active, and they have splendid memories. Right here is the time to put the greatest emphasis on Bible drills, memorizing much of the Scripture, and having them learn habits of exactness, as for instance, in being able to give not only the words, but the location, of the quotation by book, chapter and verse. What is learned during these formative years will never be forgotten. Now is the time to lead them to make a decision for Christ and enter into His service.

Dr. Burroughs, in his little book, "Winning to Christ," calls the junior years the harvest season. He tells of a pastor who was accustomed to go at frequent intervals into the junior department. There he would present the claims of Jesus, and asked the saved boys and girls to come and

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blood, Saltpetre for the
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If you take calomel today, you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

stand together about him. Then he would propose that those who desired to seek the Lord should come also and stand with them while a prayer was offered. After the prayer, and while all sang softly, the pastor would invite and urge acceptance and public confession of the Savior. Thus he kept the matter of personal faith pressed upon the growing youths, and there can be little wonder that few pupils in that school ever passed out of the junior department unsaved.

Now, of course, for each of these departments there should be a specially prepared program, or order of exercises, previously arranged by the superintendent and teachers of the departments. Every gathering of people, old or young, for worship or study, requires some careful forethought and arrangement for the conducting of the exercises. It would be unwise to call together any assembly of persons and only decide upon the order of exercises at the moment of gathering. Yet there are many departments that are continually placed in this position. Whenever this is the case, we find at the close of the session that much time has been wasted, scholars are out of order, little has been accomplished, teachers are tired and distracted—all for the want of a little system in the order of services.

I can only suggest some points that I have found practical and valuable. A good program will aim at great variety, and will have time allotted to each part in proportion to its relative value. In the first place, there should be arranged the opening service. I prefer to have this consist largely of praise, bright and cheerful songs, thanking God for His day, His house, and His word. Passages of Scripture should be selected bearing on these topics. Then the prayer service should follow, with passages of Scripture recited and prayer hymns softly sung. Motion or rest exercises might next be introduced. Offering exercises, consisting of Scripture quotations and songs, and special missionary and temperance exercises, may then be introduced. There may then follow celebration of birthdays, etc. The lesson should now be taught and closed with prayer bearing on truths set forth in it. The closing exercises must be brief, consisting perhaps of the Mizpah verse and closing song.

There is no part in the order of exercises that is so useful and at the same time so much abused as the singing. Great care should be taken in selecting the songs. The words are of first importance, as they will live longer in the child's memory than the music. If children learn the words of a song incorrectly, it is the teacher's fault. The song should be carefully explained, that harmful wrong impressions may not be made.

YAZOO CITY.

On the 9th of May, we of the Yazoo City Baptist church closed a splendid meeting. Large numbers attended every service and our

church and city was greatly revived. We were blessed with having one of our former pastors to conduct the meeting, in the person of Brother T. L. Holcomb. Brother Joe Canzoneri, of Clinton, conducted the singing and did it creditably.

We rejoice that our Father permitted Prother Holcomb and Brother Canzoneri to come to us and bring such uplifting messages, and from these services the pastor received into the membership of our church nineteen by baptism and three by letter.

Just before our meeting we finished painting the parsonage, also some needed repairs on our church building and it is only a matter of a few weeks before all of our property will be completely painted. Come to see us and do not forget to remember us in your prayers.

A MEMBER.

For Weakness and Loss of Appetite

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DEATHS.

ROBERT F. BRYAN.

Early Monday night, March 13th, at Wahalak, Miss., there passed out of this life into the "life eternal," the soul of Mr. Robert F. Bryan.

His mortal remains were taken to Clay county, to be buried in the cemetery near his old home, beside the grave of his mother.

The subject of this sketch was a son of the late Mr. W. T. Bryan and wife, F. M. Bryan. He was born in Clay county, Miss., January 21, 1875. He married, March 25, 1914, Miss Allene H. Maury, who survives him, with an infant son. He was a member of the Baptist church and lived and died in the faith. He won the esteem of all who met him, and the affection of many, by his upright life and genial courtesy, and refinement of conduct and feeling. He was a man of fine business capacities. In all the relations of life he was true and loyal.

In the death of Mr. Bryan in the zenith of his career of usefulness and value, the community has lost a most valued and useful citizen and his wide circle of friends has suffered a loss that can never be replaced. May God grant him eternal rest in the land of the blest, and let light perpetual shine on him.

To his dear wife, sister and brothers, to whom he was so devotedly attached, we extend our cordial sympathy.

"For a space the tired body
Lies with feet toward the dawn;
Till there breaks the last and brightest
Easter morn."

L. P. MAY.

A GREAT DAY IN JACKSON, SUNDAY, JUNE 11, 1916.

Strong Men of Anti-Saloon League
Forces Will Discuss Various Aspects of Liquor Question.

At 11 a. m., at the First Baptist church, Rev. P. A. Baker, D. D., superintendent of the National Anti-Saloon League, Westerville, Ohio;

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and at the same hour at the Gallo-way Memorial Methodist church, Rev. James Cannon, D. D., superintendent of the Anti-Saloon League, of Virginia, Richmond, Va.

At 8 p. m., at the Capitol street Methodist church, Dr. Baker; and at the same hour at the Second Baptist church, Dr. Cannon.

At the last Legislature the Anti-Saloon League by the help of the W. C. T. U. and other forces, was able to secure some very advanced anti-liquor legislation; and lest this achievement become a narcotic, we must exert ourselves to make it the very strongest stimulant, to spur the friends of temperance and prohibition on to their best endeavors, that this advanced position may be fully maintained. Vigorous enforcement at the beginning will mean much all along the way. The liquor forces will leave no stone unturned to defeat the object of the new laws, and the friends of temperance and prohibition should be equally as alert and active in upholding these laws. That no law is self-enforcing is an axiom. Our new laws will mean to us what we make them mean in spite of the opposition of the liquor forces.

There is need just now for very great activity on the part of the league. We must not rest on our laurels.

All are cordially invited to attend these meetings, both ladies and gentlemen.

"Us fellers at Crimson Gulch decided," remarked Broncho Bob, "as how we're fur peace. The general sentiment was that we'd be more peaceful if we'd disarm."

"But you are carrying a gun."
"Yes. Everybody is waitin' fur everybody else to disarm first. I'm kind o' afraid this reluctance an' suspicion is goin' to start some hard feelin's."—Washington Star.

On the train out Medford way Subbubs got into conversation with a stranger, who remarked, "I see you are putting up a good many new buildings."

"Yes," answered Subbubs; "new buildings are the only kind we put up."—Boston Transcript.

A Question of Values.

"Just think, old top, in Japan you can get a wife for fifty cents."

"Well," drawled the cynic, "a good wife's worth it, I reckon."

Candor — What a woman thinks about another woman's gown. Tact is what she says about it.

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NEWS IN THE CIRCLE

MARTIN BALL

Evangelist T. E. Pinegar recently closed a fine meeting with the Second church, Corinth, a large number of additions and the church seemed much revived.

Our task this year for home missions is \$22,000 and foreign missions, \$35,000. The entire convention is asked to raise \$438,750 for home and \$616,750 for foreign missions.

It was shown that the total gifts of Southern Baptists exceeded the Methodists by \$710,603 for last year's benevolences. Dr. J. W. Gillon announced at Asheville that we gave \$2,019,621.

The Franklin street church, Louisville, Ky., has secured the services of Rev. Wm. Jackson, who has been studying at Georgetown College for several years. He enters the work at once.

Rev. F. M. Jordan, of North Carolina, was the oldest messenger at the convention. He is 86 years old and has been preaching for seventy years. Thousands have been converted under his ministry.

The Western Recorder states that the United States Brewery Association for several years has spent \$1,200,000 a year to "promote anti-prohibition legislation." But saloons must go.

Dr. Raleigh Wright, who lately left the Home Board and accepted the pastorate at Ruston, La., recently underwent an operation for appendicitis. The operation was successful and he is recovering rapidly.

Rev. John D. Freeman, who has been studying in the Louisville Seminary for the past session, goes to Southwest Arkansas to do enlistment work under the State Board. His headquarters will be Ashdown, Ark.

The pastors of Richmond, Va., began operation at once to liquidate the debt of the Foreign Mission Board. On one day they raised \$12,800. Many like that will wipe it out. Come on! Texas, Kentucky and Georgia!

The church at Ridgely, Tenn., has secured the services of Rev. H. W. Stigler, of Custer City, Okla. He once labored in this community and was exceedingly popular. Now they get him back. He will take charge July first.

Pastor H. H. Hulton, of the First church, Oklahoma City, raised \$45,000 on the debt on his church in one Sunday. This almost wiped out the debt. The pastor's salary was raised to \$5,000. He can possibly survive on that!

The new president, Mrs. W. C. James, and corresponding secretary, Miss Maffery, of the W. M. U., of the Southern Convention, asks that the women of the South be permitted to raise \$50,000 of the Foreign Board debt. The women always do great, good things.

On Sunday night of the convention it was interesting to watch the throngs of people rush from the First Baptist church to the tabernacle to hear Dr. Len G. Broughton. The meeting house would not hold half the people who desired to hear.

Secretary W. D. Powell, of Kentucky, says the budget plan must be adopted by the 1,850 churches of that State. If he is not careful some little fellow will rise up and say, "We are Baptists! Your plan is good, but you must not say we must."

It was an honor worthily bestowed when Dr. J. B. Lawrence was elected vice-president of the Southern Baptist Convention. In one of the stormiest sessions he presided and although not skilled in all the arts of parliamentary law, he held them down till a vote was taken.

Rev. L. R. Burrell, of Jonesboro, Ark., who was pastor of Mt. Olive church, near Baldwin, for over thirty years, is now visiting the field of his former labors. He is receiving quite a cordial welcome. His recent book, "Baptist Refreshments," is having large sale.

Pastor C. E. Bass, of Ellisville, writes, "Sunday, May 12, was a good day for us—315 in Sunday School, one received for baptism. On Wednesday night following, another young man joined and both of them were baptized." The work at Ellisville is progressing.

Listen to this from the popular pastor of the Aberdeen church, "You will know the reason I did not go to Asheville when I tell you my third son arrived May 20 at noon, weighing eight and one-half pounds, named Marion Jackson. Call him 'Jack' for short." The Lord make a great preacher of him.

It is announced that Miss Mary F. Dixon, daughter of Dr. A. C. Dixon, of London, England, has been chosen secretary of the Y. W. A. of the Woman's Missionary Union of the Southern Baptist Convention. She is a splendid young woman and will make a success of her work.

The report of Secretary J. T. Henderson, of the Laymen's Movement, was exceedingly interesting. The debt of the boards was not raised—only a little over \$13,000 was paid. Dr. Henderson wanted to resign, but the brethren would not consent. It was generally predicted at Houston that the result would be thus.

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Published in 1911

This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.

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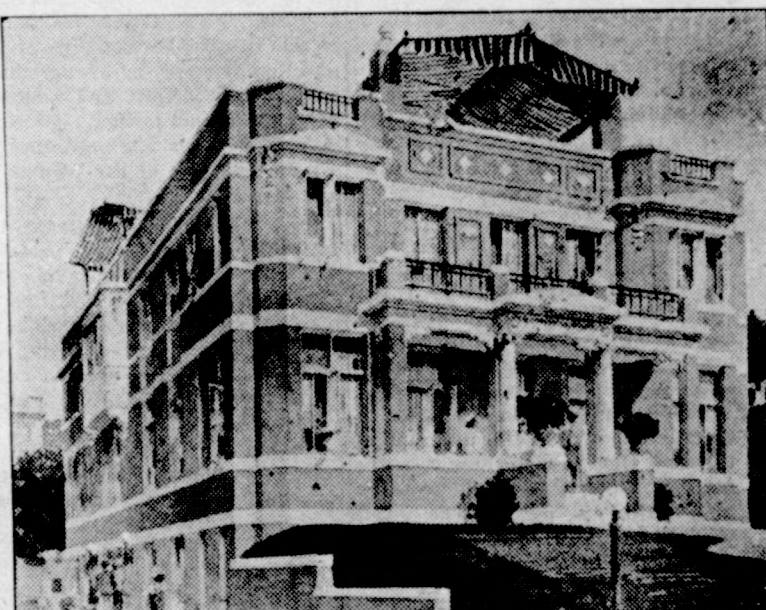
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J. M. STARKE, Montgomery, Ala. Session opens Sept. 12.

STATE TUBERCULAR SANITARIUM TO BE ESTABLISHED.

During the past session of the Legislature a bill was passed providing for the establishment of a sanitarium for the care and treatment of curable cases of tuberculosis. The State is to be congratulated upon this advanced step in dealing with this important problem.

It is a fact that tuberculosis causes more suffering and results in producing more poverty than perhaps any other disease in the State. It is therefore not only a humanitarian problem, but one of far reaching economic importance. It is, moreover, essentially a public health question, and not primarily an institutional problem. With this idea in view, the State sanitarium which is to be established and maintained, will not only be for treating curable tubercular patients, but it shall serve, in a sense, as a clearing house for dealing with this problem.

The plan contemplates a central institution, through which will be operated a bureau of education, which will have for its object, the education of the tubercular population of the State. It will serve to teach them how to take care of themselves, and to protect well people against the disease. In turn, the people who are treated in the institution will be sent home trained in caring for themselves, and as missionaries to enlighten others in the community, relative to the disease.

It was not the intention of the Board of Health to treat all the tubercular patients in the State in one institution, but it is necessary to have such a central institution, through which to operate a plan that will in time become State-wide in its activities. It will only be a question of time when there will be county and district sanitariums for advanced cases.

The State Board of Health is hopeful of getting at least 150 or 200 acres of land donated, on which this institution is to be established. It is believed that some public-spirited citizen will be only too glad to contribute the land, and provide a location for the sanitarium, and thereby render a great service to suffering humanity.

W. L. LEATHERS, M. D.,
Director of Public Health.

IMAGINE THE MISERY

of a seven years' case of persistent eczema and then the joy of its final disappearance. This is the experience of I. S. Giddens, Tampa, Fla.—"For seven years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after eight weeks am entirely free from the terrible eczema." If you suffer with Eczema, Tetter, Itch, Ringworm, Salt Rheum, or Piles, you know what to do. Tetterine, 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

UNION AT ANY PRICE?

With the doctrine of peace at any price we have little patience. There are some things which are worse than war. We have still less patience with the doctrine of church union at any price. Denominationalism has its evils, but there are infinitely worse situations than that which is produced by denominational rivalry.

The time has come for the Baptists of the North to face frankly the situation and assume a definite attitude toward it. Those who have

been following the discussion in The Standard of Mr. Munger's article on "Philippine Church Union" are aware that both in India and in Burma it is a live issue. This week we print the first of two articles by Dr. Bruce Kinney, which make it plain as a spikestaff that we have reached a point where we can no longer evade the issue. We have some rather definite opinions on this matter, and we propose to present the subject at length from time to time before our readers. We are convinced that the whole future of our Northern Baptist Convention is vitally related to the way in which this question is answered and we believe that the time has come to define our attitude toward it.—The Standard (Chicago).

It is exceedingly interesting to watch the work at the Southside church, Meridian, grow under the skillful guidance of Pastor J. J. Mayfield. The Lord is wonderfully setting His seal of approval on his labors. These Mayfields are great preachers and pastors.

Mississippi Woman's College

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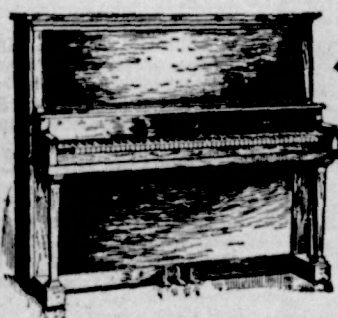
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OUTLINE OF PAUL'S THIRD MISSIONARY JOURNEY.

1. Antioch. Leaves Antioch, passing through Galatia and Phrygia establishing the disciples. (18:23.)
2. Ephesus. Apollos precedes Paul. (18:25-26.)
3. Paul baptizes twelve disciples. (19:1-7.) Preaches in synagogue three months. (19:8.) He preaches in school of Tyrannus. (19:9-10.) Performed miracles. Many believe. Magical books burned. (19:18-20.) At Ephesus three years supporting himself and co-laborers as well as preach. (20:31-35.) Demetrius causes an uproar. (19:23-41.)

3. Macedonia. Passes through exhorting the brethren. (20:1-2.)

4. Greece. Spends three months because of plot by Jews to return via Macedonia. (20:3-4.)

5. Philippi. During feast, Luke joins company. (20:6.)

6. Troas. Meets Timothy and six other brethren. Paul preaches all night and raises boy to life. (20:6b-12.)

7. Luke and others sail from Troas to Assos, Paul going afoot, set sail at Assos, next stop at Mytilene, touching at Chios and Samos, pass by Ephesus and land at Miletus. (20:13-16.)

8. Miletus. Sends to Ephesus for elders and gives them farewell address. Predicts persecution for himself at Jerusalem. (20:17-37.)

9. Set sail for Cos, next day Patara, change ships and land at Tyre. (21:1-3.)

10. Tyre. Spend seven days. (21:4-6.)

11. Ptolemais, one day, salute brethren. (21:7.)

12. Caesarea. In house of Philippi, prophecy of Agabus. (21:8-16.)

13. Jerusalem. Reports to the church. (21:17-26.)

14. Paul's arrest. (21:27-28.)

Paul in Bonds.

1. His address on the stairs. First, his life before conversion; second, his conversion, and, third, his call to the Gentiles. (21:37-40; 22:1-21.)

2. Claims Roman citizenship. (22:22-29.)

3. Before the council, declares himself a Pharisee. (23:1-9.)

4. Reached by chief captain. (23:10.)

5. Encouraged by vision. (23:11.)

6. Plot of Jews. (23:12-22.)

7. Paul sent to Caesarea. (23:23-35.)

8. Paul before Felix; accused by Tertullus; the resurrection, Paul's defense. (24:1-21.)

9. Kept bound by Felix two years. (24:24-27.)

10. Festus visits Jerusalem. (25:1-5.)

11. Paul before Festus refuses to go to Jerusalem and appeals to Caesar. (25:6-12.)

12. Paul before Agrippa. (25:23-27.)

13. Paul's defense; his early life; his conversion; his obedience; his hope in the resurrection. (26:1-23.)

14. Effect on Agrippa. (26:24-29.)

Paul's Voyage and Shipwreck.

1. Paul with other prisoners under Julius, Luke in company, set sail and land at Myra, where they take another ship, pass by Cnidus, thence by Salmone and land at Fair Havens. (27:1-9.)

2. The storm. (27:10-20.)

3. Paul's vision gives him words of encouragement for those on the ship. (27:1-26.)

4. Nearing land. (27:27-29.)

5. The shipwreck. (27:40-44.)

6. Melita; rescue and Paul's miracles. (28:1-11.)

7. Syracuse three days, Rhegium one day, Puteoli seven days. (28:12-14.)

8. Appii Forum; met by brethren. (28:15.)

Paul at Rome.

1. Delivered to captain of guard is shown some favors. (28:16.)

2. Paul's council with Jews. (28:17-29.)

3. Preaches in own hired house two years. (28:30-31.)

These outlines are given in hopes that they may prove helpful to our Sunday School people in the study of our Sunday School lesson. While we mention Luke as being with Paul on different occasions, the inference is drawn from the use of the personal pronoun, "we," Luke being considered the author of the Acts.

T. T. GOOCH.

DAISY FLY KILLER



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ST. MATTHEW, 5.

15 ^k The land of Zab'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;
16 ^k The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.
k Is. 9, 1, 2.
l Is. 42, 7.
m Luke 2, 32.
n Mark 1, 14, 15.
o ch. 3, 2;
p 10, 7.
q Mark 1, 15, 17, 18.
r Luke 5, 2.
s John 1, 42.

Christ's sermon on the mount.

2 And he opened his mouth, and taught them, saying,
3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.
4 ^c Blessed are they that mourn: for they shall be comforted.
5 ^d Blessed are the meek: for they shall inherit the earth.

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